

Touchstone

Surrey
Earth
Mysteries

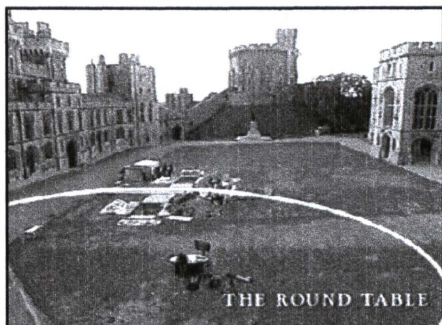


No. 75

October 2006

THE ROYAL LEYS OF FOSTERCOURT LODGE

In the last issue there was a second Buckingham Palace ley described, which passes through Fostercourt Lodge, the house where I am living. This links the Palace (or rather, the Victoria Monument, which seems to be the actual centre) with Sunningdale Church, adjacent to the London-Silchester Roman road. This carries another ley through it, and there is also the Silchester Ley discovered by Alfred Watkins.



The position of the Round Table building in the Upper Ward at Windsor Castle

a five-petalled rose and a design surrounding it which could be garters. Surviving accounts show that 40,000 roof tiles were bought for this huge building.

When aligning this with the Straight Road multijunction centre south of Windsor, the line was found once again to go through Fostercourt Lodge. From the Round Table site it runs along the frontage of Frogmore House, goes through the multijunction, then to Fostercourt Lodge. After this it skirts St. Anne's Hill

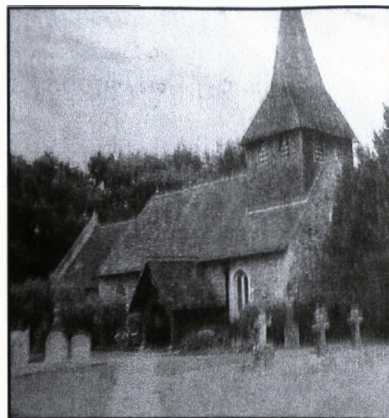
Since then there was the Time Team *Big Royal Dig* televised at the three royal palaces - Buckingham Palace, Windsor Castle and Holyrood House - and the one at Windsor revealed the Round Table building of Edward III, built in the 1340s. This king formed an order of knighthood based on the Round Table of King Arthur, which became the Order of the Garter as it exists today. There was a huge round building 200 feet in diameter where 300 knights could sit, and Time Team found the foundations for this under the Queen's ceremonial lawn in the private Upper Ward of the Castle. They found one of the tiles that had covered the floor - depicting



The floor tile

hillfort and then goes to St. Mary's Church, Byfleet. This thirteenth century church is particularly powerful, and I used it as my "lunchtime laboratory" during the 1970s when I was doing the investigation into ley detection which culminated in the sandjar. (I worked nearby at British Aircraft Corporation at the time).

A third ley through the house is one I found some time ago; Fostercourt Lodge is on a line linking two important ancient churches in the area; St. Mary's, Thorpe and St. Peter's, Chertsey. The chancel of Thorpe Church is a "Royal Peculiar" - a royal chapel that comes directly under the Queen, not the Diocese of Guildford.



My "lunchtime laboratory" in Byfleet

The line is also a good subconscious siting ley, coming through St. Jude's, Englefield Green (a later church), through Fostercourt Lodge and Thorpe and Chertsey churches, then to the modern Roman Catholic chapel at St. George's College, Addlestone. After this it goes through another Catholic church in Weybridge - St. Charles Borromeo, which had connections with the French royal family, and then to a church in Whiteley Village.

Thorpe Church is also the site of Roman buildings, the evidence for which was found at the re-ordering of the church in the 1990s. Major strengthening had to be done as the building was in a bad state and in danger of collapse. When the floor was removed, evidence for three distinct Roman buildings was found. One small one near the original south wall could have been a grain store of early date. The columns of the church were found to be built on Roman

brick column bases of a seemingly high status Roman building of about the time of Claudius, although its presence on what was an island in a marsh is a mystery. Some mosaic tesserae and a Roman tile were found near one of the columns.

The third building is a crypt of which the layout suggests a Mithraeum, with a large half-dome apse projecting underground beyond the east wall of the church, and an immersion basin similar to the one at the London Mithraeum. A Christian portable altar stone was found in it, with four consecration crosses indicating a date



Fostercourt Lodge from the oval enclosure, looking towards the ley centre

before AD 300. (Before this, four crosses were incised in altars, representing the four horns on the Jewish altar; in later times, five crosses were put on representing the five wounds of Christ). On top of it was a Roman cinerary urn; both of these are now in the church, the stone embedded in the wooden altar, and the urn on display in the chancel.



The emblem of Baron de Worms

The three leys meet at Fostercourt Lodge, Egham, originally owned by Baron de Worms of Milton Park, and lived in by his butler. A plaque with the emblem of Baron de Worms (a coronet and letter W) is on the wall of the house, with the date 1887. Before the house was built there was a cattle byre on the site, belonging to Fostercourt Farm. The name must come from the Great Fosters sixteenth century mansion across the road (now a hotel) though the house was in the estate of Milton Park.

In the garden, where the leys meet, there is what appears to be an oval enclosure of some kind, surrounded by trees. The Windsor ley is eighteen paces wide, the Buckingham Palace one twelve, and the Thorpe one is ten, so the centre is a fairly wide circle; the house is now on half of it, and the sandjar gets a reaction in that room. There is nothing here marked on earlier maps, but there seems to be a feeling of something older.

THE E-LINE: ITS GEOGRAPHY AND GEOLOGY

by Bob Shave

The E-Line, a wide and powerful ley, was first discovered by Eileen Roche and Gordon Millington by dowsing at Pitch Hill in 1990 and was soon found to extend from south-west to north-east across Surrey and beyond. These notes are some thoughts on where the E-Line sits in relation to the land around it. Many years ago I trained as a geologist and, although I no longer work in this field, I can still remember the salient points. Also I am a keen walker and have encountered the E-Line in several places by accident, only realising that I had been on it after the event. These "accidental" encounters are what prompted this article.

The Greensand Way footpath

The Greensand Way is a long-distance footpath running from west to east across Surrey and on into Kent. It skirts or crosses the E-Line in two areas in Surrey, namely:

- The Pitch Hill - Leith Hill area;
- The Godstone - Oxted area.

(A third site, the Devil's Punchbowl, could be added to this list but does not illustrate the points made in this article.)

Is there any significance in this meeting of the E-Line and the footpath or is it just coincidence?

Local geology

My own encounters with the E-Line have involved walking on the Greensand Way at Pitch Hill, Holmbury Hill, Tilburstow Hill or Hurst Green, then finding out afterwards that I had been

on the ley. In all of these places the ley skirts the southern slopes of a hill which is a sandstone ridge. The geological name for this type of sandstone is "Greensand", hence the name of the footpath, which follows the ridge across Surrey.

The sketch maps show the location of the ley in relation to the hilly areas. On the maps, high ground is depicted as dark. The E-Line runs from WSW to ENE on both maps; names of places

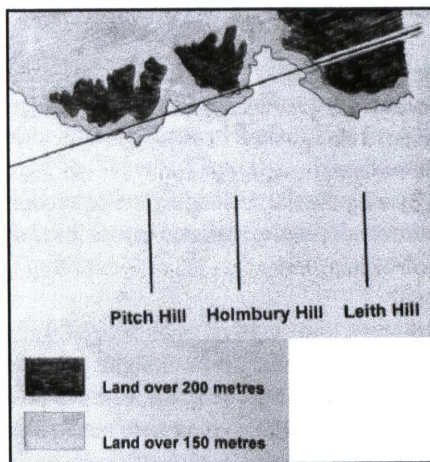


Figure 1

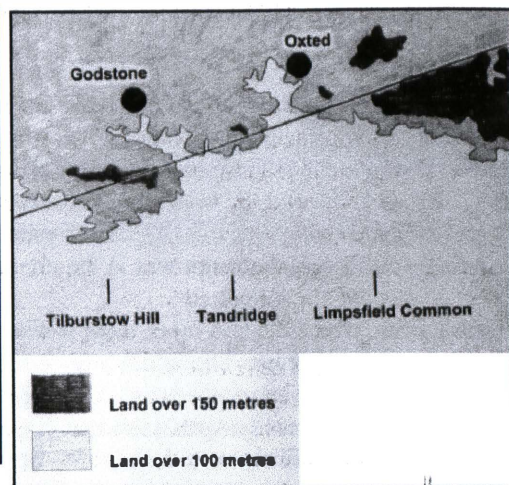


Figure 2

on the line appear along the bottom of each map. Apologies for any slight inaccuracy in the plotting of the ley on the maps but I think they show my point.

Figure 1

This shows Pitch Hill and Holmbury Hill with the E-Line running parallel with the escarpment formed by their southern edge.

Figure 2

This is more complicated than Figure 1 but shows essentially the same thing, that is, the E-Line crossing or skirting sandstone ridges at Tilburstow Hill, at Tandridge and in the Limpsfield area. Notice in particular how the ley closely parallels the 150-metre contour on the slopes of the ridge at Limpsfield.

Summary so far

The E-Line closely follows hillsides of sandstone ridges in several places in Surrey. Why is this? On the one hand it may be coincidence, but may I be permitted some speculation here.

Sandstone, clay and water

In south-east England, where sandstone occurs it forms high ridges because it is harder than the surrounding rock (usually clay) and so more resistant to erosion. So the top of a hill like, say, Pitch Hill will be sandstone while lower down the escarpment there will be a geological boundary where there is a change to clay. When rain falls on the hilltop it will drain downwards through the ground quickly because sandstone is porous. But the clay beneath

is impermeable so water will often emerge out to the ground surface as springs. So along the side of a sandstone escarpment there is quite likely to be a line of springs.

A question

My central question is this: Is the E-Line where it is because it is following spring lines along the Greensand escarpment? Are these springs the source of the E-Line's energy and does this energy radiate out in a line to form the ley, because of several springs which are aligned with each other?

Leys elsewhere

Of course leys occur in all types of terrain and geology, not just near sandstone ridges. But could a similar principle involving spring lines generate ley energy elsewhere, if only on a smaller scale? Is the sandstone-ridge energy particularly powerful? Certainly the E-Line is an unusually powerful ley from a dowsing point of view.

Further research

The subject has great potential for further research which I may take further when time permits. I would be interested in other readers' views.

LETTERS

from Robert Witham, Queensland, Australia:

Just read your poem and it's great, notice you didn't say that leys are the highways for the spirits. We have one near our house. All the sacred native spots are on leys as are every Mason temple I have checked. Have found that some gum trees growing on them deform with what we call burlers on the tree, big bumps some as big as wash tubs. South in Victoria a large granite mount (Mt Buffalo) has many leys traveling to it, and we are told it's a dangerous place for the next realm. My wife can sometimes see the lines on a full moon, shimmering wavy silver uneven not unlike a torch beam in fog. I think that migrating birds can see them day and night to find their way (maybe). My 36 year daughter feels them, says to step into a line is like stepping on uneven ground. They hug the ground in places over hollows and through some spots. Inland around Dubbo they are very scarce, the coast area here has many. The reflective light on full moon is a frequency that feeds the spirits and I think the lines. We are not religious people but my wife daughter and close friend can hear and carry on a conversation, question and answer stuff; this has only been with us for a few years since a close friend passed over, that's how we know that they all use the leys for instant travel.

MOOT ON THE E-LINE

The Society of Ley Hunters' Moot, at The Seekers' Trust in Addington in Kent - very close to Tony Wedd country - happened to be situated right on the E-line, the very wide, powerful ley that has been researched in depth in Surrey and also followed in its course right across the country, from Cornwall through the Cerne Giant and across Surrey and Kent to the Isle of Sheppey. The ley goes through the adjacent Addington Church as well as the northern part of nearby Oldbury Fort (both of which were mentioned in connection with leys during the course of the Moot) and also through the room where we met and a garden of remembrance which seemed to have a lot of positive power. It is a rose garden laid out in the form of a seven-point star, which would have been very significant to Tony Wedd, as this was the badge of his STAR Fellowship. He also found that Stonehenge seemed to be laid out in this pattern, based on the 56 Aubrey Holes (a number divisible by 7) and the positions of the various stones; also the De Land Installation in California, which protected orange groves from frost, had seven equally spaced wires radiating from the centre. Eileen

Roche (who spoke at the Moot) and I did some dowsing around the site, and were most interested to find that the ley, usually about 100 paces wide and 200 when it enlarges at sunrise and sunset (as all leys seem to do), had reduced in size to about 36 paces, as though the star pattern was concentrating its energy. Other lines also seemed to be meeting there. But the whole area is extremely energetic - the Seekers' Trust leaflet says it is in the centre of a megalithic landscape temple, of which the various long barrows are a part, and that the present church of St. Margaret is on its original holy hill. Even St. Augustine referred to it, apparently, as a place "where heaven and earth do meet".

The Moot itself was particularly interesting, with speakers bringing their own experiences on the ley system and its sites. It was held at the Seeker's Trust, adjacent to the Chestnuts chambered tomb and amid a very rich prehistoric landscape. Valerie Martin, who spoke first, was born at Dartford and recalled what she had known as "glory bumps" but later realised were tumuli. This led her to investigate Kent megaliths, and she found there were nine barrows divided by the Medway crossing at Snodland, all near springs.

The Highway Act of 1835 allowed the removal of any stones in the way of roads; this was followed by the Monuments Act of 1882 which gave a measure of protection to certain sites but did not even include Stonehenge, though Avebury was on its list. But with the twentieth century came a greater awareness of prehistoric sites; William Charles Finch wrote *In Kentish Pilgrim's Lane* in 1925, while much earlier, in 1904, F.C. Bennett had written of alignments in Kent, Sussex and Essex, long before Watkins' work.

Slides began with a picture of St. Margaret's Church, Addington, adjacent to the Seeker's Trust and on an ancient mound. A modern stone was then seen - for the Queen's coronation in 1952, at Ham Street near Romney Marsh. Then a mounting stone in Charing, and one in the church there that is, according to legend, the one on which John the Baptist's head was cut off.

Then there was a conglomerate stone near Cobham that the speaker had first seen from a train, and the huge cottage loaf shape of the Chiding Stone at Chiddingstone. Addington Long Barrow was bisected by a road, and nearby are the remains of another at The Chestnuts, that we were to see shortly afterwards. At Trottiscliffe (pronounced "Trosley") there are large stones in the foundations. Coldrum is very impressive; this was also excavated by a vicar, looking for a legendary tunnel to Trottiscliffe, which is unlikely to exist but may be indicative of a ley.

We next saw two pictures of the Kits Coty stones - the mound covering them has now been almost entirely flattened and railings were put round the site in the late nineteenth century. A mark above someone's head on one of the pictures seemed to indicate something in the sky - there have been many UFO sightings in the vicinity, and there have been experiences of a phantom hitch hiker nearby, where three girls were killed on the road and one sometimes

appears on the anniversary of her death. There have also been strange lights seen. Lower Kits Coty nearby is also known as The Countless Stones because of the legend that they cannot be counted - a farmer removed them but was compelled to replace them, and they are in a random pile.

The Coffin Stone is an outcrop on which a farmer has for some reason put another stone. In a barn at Tottington Farm (a ley name) there are large stones in the foundations, and there is the even larger White Horse Stone near Kits Coty, which F.J. Bennet called "The Sphinx of the Western World". There was a stone near Dode chapel, and one in the hedgerow in the Cobham area. We saw sarsen stones at Meopham Green and Upchurch, and at Newington, near Watling Street, there were more, including the "Devil's Tombstone", with the infamous gentleman's footprint on it.

The North Downs Way was originally a Neolithic track; at Detling there is a stone outside the Cock Horse pub, and at Challock stones in the foundation called "calves". At St. Augustine's Abbey at Canterbury is a seven foot pillar claimed by some to be a bluestone like the ones at Stonehenge; it is called the "Phoenician Stone". There is a possible water route from Prescelly.

David Hughesman spoke next, and said his interest in leys had started from a piece about them in the *Tomorrow's World* programme, in which dowsers were locating them, and even picked up places where sites had been. Alfred Watkins' realisation of the system at Blackwardine was mentioned, with the "fairy chain" quote. We saw an aerial picture of the Avebury-Silbury ley, which goes to the West Kennet Long Barrow. A map of an Addington-Trottiscliffe line showed that the church was not in the village, and he said that there are many like this. But he said the trouble with leys is that there are so many of them - some of them are alignments and some are currents - they are not all the same.

He has been a member of the Hartley Morris Men since 1975, and when dancing on a ley and dowsing before and after the dancing, found it had increased in width to the width of the dance site, and white dots appeared on the photograph. It took a week for it to reduce to its original size.

There is a stained glass window in Trottiscliffe Church showing the sun and moon, and an alignment with the Coldrum Stones may be the source of the tunnel legend. At another stone, a ley seems to stop and then reappear further on. A photograph seemed to show a ley from the air, in differences in growth of plants along it.

Leys can be good or bad in influence; he described a negative one he had been concerned with near Bexley College. The line is powerful - we could see where plants one side of it flourished, whereas those on it were stunted. We later saw evidence of this phenomenon on the field trip the following day, pointed out by Laurence Main. The spire of Christ Church,

Erith could be seen - the line becomes four feet wide when there is a service. It has a former plague pit and a cemetery on it, which may explain its negativity. The line crosses a roundabout nearby which has had a number of accidents. The situation was helped by washing the stones, putting on a rune of protection, and acknowledgement of the line by making a feature of it in the garden.

In an experiment with making a line, dancing was done for ten minutes over a copper pipe; the line created remained for two days. A house in Birmingham which experienced a lot of haunting or poltergeist phenomena was found to be at the centre of ten lines, two of them nasty. Two churches on one of them had a high turnover of clergy. To conclude, the question was asked "What do we know?" In effect, we know where lines are, what they do, how to avoid the worst effects and little else.

Doug Chapman then spoke on a ley he has "adopted". We saw a picture of a wood behind his garden; a ley went through this, which in ten and a half miles had 4 pre-Reformation churches, 1 vanished site, 2 Medway megaliths (Kits Coty and the Coffin Stone), a Roman villa site, tumuli and Celtic and Roman burials. There is also a well at each end.

It had started in 1990 when he bought a redundant church. This is the Norman church of Dode, on an ancient mound. He spent seven years restoring it, and when researching its history he was surprised when the curator of Rochester Museum said "What about the ley lines?" He was told that there are more through Dode than anywhere else in Kent except Cobham. The church was built in 1100 and there are the foundations of a Roman building under the chancel, on top of an older mound. The local vicar then told him there was a Roman road from Thurnham to Boxley - this would go through his land, and there were three churches in line - Thurnham, Boxley and Detling.

A large bush at Whitepost Farm marked the beginning - hiding a well. There was even a Coldharbour near the line. A fence aligned with the ley pointing to Holly Hill, then a footpath leads to Thurnham and continues, making for the spire of Detling. Then it goes through a lych gate and along a path with a bank - here it is 7 or 8 feet wide. Then the line comes to Boxley church, which has sarsens in the wall.

The track continues past the Kings' Arms, which has two seemingly identical bars - though people tend to congregate in the one on the line. The path continues with the bank now on the right, and a Scots pine with a sarsen. It then passes Boarley Farm, and there is a sarsen by the far gate. Archaeologists had dug trial trenches across the line here, and there were sarsens in them, and a feature in the excavated earth which indicated the direction of the line. It then passes just to the left of Lower Kits Coty and then goes through the Coffin Stone. There are more stones at Tottington, and a villa site on the line, by the River Medway.

The ley crosses the river, goes through another Roman villa site and a chalk pit before

reaching Dode Church. There seems to be strong energy there, most powerful just in front of the altar. Three leys meet there, but the one followed seems to stop dead - there is nothing further on.

Dode is a sacred space and it is used for weddings from April to September - civil ceremonies - and also naming of children, memorials and the burying of ashes. In candlelight and torchlight it has a powerful feel, and its ley has had an influence on him for thirty-six years. He mentioned that "orbs" often interfere with wedding photographs there, and a man in a long cloak who was not a guest occasionally turns up on pictures. The energy varies in its effects - sometimes it sucks, and at other times energises.

We then walked out to the nearby Chestnuts chambered tomb where Joan Bygraves spoke about it and the other sites in the near vicinity; the remains of the long barrow, some stones of which have been re-erected, are in her garden. It was on the ancient track later called the Pilgrim's Way. The Romans took over the formerly inhabited site and built a shepherd's hut on the north side of the mound; some Roman pottery was found there. The tomb was robbed in medieval times and some thirteenth and fourteenth century pottery was found.

She had many Neolithic tools on display, found on the site, which had various uses, and a stone with two holes which may have been due to dissolved bellamite fossils, and may have had magical significance to the people. There were also items of rose quartz and jasper, indicating that trade along the Pilgrim's Way probably took place.

The site is very energetic - in fact the whole complex of sites seems to be - and many people have found it so. She had dowsing rods to lend to any who did not have them.

The adjacent Addington Barrow is bisected by the road; Sir Flinders Petrie found by sounding that 70 stones outlined the barrow. There has been no archaeology here since Petrie. The road from the village green to the manor house came to be cut through the mound; probably it was a normal path to work that eventually got worn deeper and deeper. A visitor who used pendulum dowsing said there were seven bodies in the other end of the mound; she said that often later people would put bodies in these presumably already sacred places.

Then Laurence Main told us of a ley which he had been following on foot that goes from Pembrokeshire to Dover and Deal. He has done 120 miles so far, as far as the Brecon Beacons. It goes through some very interesting places, and its angle is 282 degrees, which does not seem to be related to the sun or moon. It runs somewhere in the vicinity of Addington, though the precise position had not been established. At The Chestnuts he had dowsed for leys, and forgotten about that one, but then found that it had the correct angle of 282 degrees. The line goes from Fishguard to Dover, and also passes through Uffington White Horse.

After this Eileen Roche spoke on anomalous sound and light in connection with ancient places. She has been trying to find out what objectively happens in these cases, while also realising that subjectivity and intuition are also important. The different sides of the brain, empirical and intuitive, come into play. The native Australians have a concept similar to that of leys, and call them "songlines". Stones, places and landscape are involved, as are trances, sounds, visions and lights. Various tools have been used in connection with the energies of place, such as the ancient Tibetan singing bowls, dowsing rods, jew's harp and sandjar ley detector.

We saw a picture of the Whippalow Stone from which Eileen had received an electric shock, and a well which produced a strange light on photographs when the cover was off. The book *The Measure of Albion* showed the importance of number and geometry, and how this had been known in very ancient times. The Circle of Perpetual Choirs showed how this had been brought down even to relatively recent times, and showed a connection with sound and geometry. The Lunation Triangle and Caesar's Triangle from this book showed the connection of geometry and astronomy. London is still based on geometry as Chris Street showed with his Earthstars patterns. These, which started at a site called Camlet Moat with Camelot associations, with visions of a White Lady, produced a pentacle originally. The precise but completely enigmatic patterns in Sussex around the site of Sele Abbey, formed by churches in the vicinity and discovered by Bob Brown, only emphasise this.

Some strange effects on photographs were then shown. Red lines appeared on pictures of Camlet Moat, which the processors declared "film fogged". Another red light appeared on a picture of a dolmen in Ireland. In Sherwood Forest, at Little John's Well, where there is a legend of his spirit dog, there was light in the shape of a dog. Wayland's Smithy also produced red light. Some stones are "lithophones", such as the White Horse Stone near Kites Coty, which makes the sound of a galloping horse when beaten with a stick. Sound below the normal frequency range of audible sound, which can be generated by drumming, has been found to activate theta rhythms in the brain. Cold and heat are sometimes felt on lines, and at a ceremony at Caesar's Butte in Brittany all the candles suddenly blew out. At Shap stone circle, bisected by a railway line, there is an avenue similar to Avebury. One stone is called the Thunderstone, and this felt hot when touched on one occasion.

A light phenomenon came out on a photograph of the famous "light box" at Newgrange in Ireland, and at another, when chanting took place, carvings on the stones seemed to be replicated in the air. This may be similar to the symmetrical shapes in sand which form when it is subjected to sound vibration. Another experience happened at Fourknocks in Ireland, where chanting caused light phenomena which danced along the stones. An occasion where silica bowls were used to generate a sound at Stonehenge seemed to cause the stones to "dance". The dancing lights were also experienced at stones at Swinside in Cumbria, and they also vibrated. At Adam's Grave there was a line of spiralling lights, and also earth lights at the Guildford Goddess horizon figure, of which there are a number over the country.

Adam Stout then spoke, saying that ley hunting was a "broad church" and giving some definitions and directions in an eclectic meander. From the documents in the Straight Track Postal Club we see that Alfred Watkins thought of the leys as functional routes, but before *The Old Straight Track* there was influence by Lockyer and some sun alignments mentioned. In 1928 he told the Straight Track Club that a ley was not a track but a guide for a track. There is less evidence in some for tracks. The Club was concerned with finding who the leymakers were, and Crete, Egypt and Atlantis were all put forward.

After Watkins' death a large percentage of ley hunters were concerned with psychic forces, then at the re-emergence of leys in the 1960s Tony Wedd brought the idea of energy lines and an earth sense. Then in 1983 *Ley Lines in Question* concluded that there never was a ley system and dismissed energy lines.

When Paul Devereux took over *The Ley Hunter* he wanted to make the study scientific and drop the "lunatic fringe". The Dragon Project, to investigate energies at sites, was inconclusive and energy ideas were rejected. Then he passed the magazine on to Danny Sullivan having come to the conclusion that there were no such things as leys; after a short time he closed the magazine for the same reason.

In spite of this, the energy hypothesis remained and got stronger; Cheryl Straffon of Cornwall championed it, and *The Sun and the Serpent* by Paul Broadhurst and Hamish Miller showed a pair of energy lines curving round John Michell's St. Michael line - and they were dubbed Michael and Mary. Then the broadcaster John Timpson brought out *Timpson's Leylines*, part of a series on bizarre aspects of English life over the centuries.

Karl Philips, a geographer, talked about the landscape and Englishness, and "psychogeography" - leys were a rival network to town planning when the world was young and pure. He described personal and cityscapes travelled on foot. Another researcher produced a "ley for non-believers" which was arid and empty.

Some films have been produced concerned with leys, producing a feeling of searching for something just out of reach, a kind of Shangri-la. The art exhibition *Just go straight on* (a quotation from Watkins) showed artistic response to Watkins and his ideas. The book *The Long Woman* portrayed leys as "true to life, and true as life - the paths of life" - with a connection to past and future, and intensely personal.

The following day we went for a field trip, walking to several interesting places in that area of Kent, led by Jon Lord. We first walked from Wrotham (pronounced Rootham - one of several places in the area not pronounced as spelt) to Yaldham Manor. On the way Laurence Main noticed some depressions in the hedge and some in hedges in the distance which seemed to align with them, seeming to indicate a ley crossing the road obliquely and having effects such as those mentioned by David Hughesman the previous day. There was a

reaction on the sandjar ley detector here; in some other places along the road there was no reaction, although there was some where power lines crossed the road and there was a microwave tower on the nearby hill.

Yaldham Manor was formerly owned by scientologist John Lade, who found a number of large sandstone stones in the grounds, which he felt were neolithic and he felt moved to arrange them in the form of a stone circle in front of the house. The house was once owned by the Peckhams, friends of the family of Anne Boleyn who came here, and it is said that Henry VIII did some of the courting there that preceded that ill-fated relationship. A window in the house has scratched initials which are said to be Anne's.

There is also a pond which is aligned with a number of stones and the northern part of Oldbury Hill, where it meets the E-line on the ramparts. Jon said that there was a lot of trauma there and it has a not very pleasant atmosphere, probably due to the fact that there was a savage battle there with the Romans, and many bodies are buried on the hill. There was a sandjar reaction by the pond.

John Lade's son Edward, who now owns the Manor, took us to a track which he said was part of a Roman road, and which aligns with the pond ley. At the house on it where he used to live he said he often had the feeling that it was "busy" even though it was outwardly deserted. He then took us back to the house and showed us a map of the ley, which runs along a boundary with Lower St. Clere. This is the parish, diocesan and watershed boundary.

On the way back to Wrotham we passed a cross-roads where there is an ancient stone, although it is unfortunately now covered with vegetation and there is a ditch between which would have made it difficult to clear to see it. There was a jar reaction here though, which was confirmed by Victor Beard.

In Wrotham, Jon showed us three stones with the appearance of ancient monoliths, one of which is now used as a gatepost to the churchyard, and another is embedded in the wall of an adjacent house. He also showed us a number of worked flints he has found in the area.

We walked to Trottiscliffe Church, a Saxon church site which has sarsens which can be seen in the foundations. It is on a ley with Coldrum Long Barrow which Paul Devereux once put forward as an illustrative example of one; this was televised in the programme *The Strange Affair of the Old Straight Track*. There was a jar reaction and headhum felt in the church. We continued from here to the Coldrum long barrow, where we were told by someone we met in the car park that there is Morris dancing at sunrise on May Day each year. The stones and some of the mound are left, but some of the material has slid down the hillside. There was also headhum felt here, and a jar-reaction which was confirmed by Eileen Roche.

NOTES AND NEWS

TEMS meetings

Sunday 26th November - Paul Newman: 'The Sacred Art and the Gnostic Fire Initiation' at 10 Effra Road, SW19 (Peter and Ann - 0208-544-9478)

Sunday 10th December - Xmas Meal. Format as last year - Bring food and drink to be shared with all - at 115 Holly Bush Lane, Hampton (Lionel - 020 8979 3148)

London Earth Mysteries Circle meetings

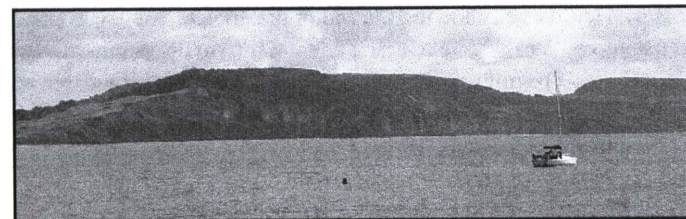
Nov 14 PYRAMIDS FOR THE FUTURE: WERE THE STONES CUT OR CAST? by Bob Harris (Diorama 2, Triton Square)

Nov 28 THE EVIL SLEEP OF EGYPTIAN MAGIC by Mogg Morgan (Diorama 2, Triton Square)

Dec 12 OPEN FORUM & SOCIAL (Diorama2, Triton Square)

Tony Weddley at Hourne Farm

When attending the recent weekend at Hourne Farm spiritual centre near Crowborough in Kent, I was very interested to see that Lyewood Common Scots pine clump, one of the ones mentioned by Tony Wedd in *Skyways* and *Landmarks*, was clearly visible on the horizon from the grounds. It is on the line from Kent Hatch through Chippens Bank and Mark Beech. Looking at my map, I could immediately see that this line passes through the Hourne Farm grounds, but not through the house or meeting room - it is at the east end of the grounds. Walking towards that end to dowse the ley I could see that it went through what seemed to be a mound surrounded with an earthwork. This was visible from the room where I was staying, and walking towards it I found it was a garden of remembrance dedicated to someone formerly at Hourne Farm; there was an outcrop of rock below it and a pond. The ley was dowsed as passing through this, and from the top Lyewood Common clump could clearly be seen framed between two conifers.



Looking along the E-line from the Cobb, across the bay towards the hill notch. Golden Cap is to right.

Notch on E-line at Lyme Regis

At Lyme Regis the E-line goes off the coast and crosses the bay, passing through the ancient Cobb harbour (first recorded reference 1294) which juts out into the bay. It was

picked up by dowsing here, wide and strong, going through the end of the structure. On the other side of the bay, it does not go through the famous Golden Cap, the highest point on the South Coast, but through another hill to the left of it, and there seems a definite notch on this hill of the kind Watkins mentions. I plan to visit this as soon as I can to find out what is there, and the course of the E-line as it passes through this area.

Watkins style writing in 1919

Middlesex in British, Roman and Saxon Times, by Montagu Sharpe, published in 1919, has a section that reads very like some of Watkins' work, with very similar observations and even a similar set of pictures of mounds with pine trees. The difference is that he is holding the creation of these landscape features to be the work of Roman surveyors rather than dating from prehistoric times. These include mounds (even called "tothills") and stones and the positions of churches, which he thought were on sites of Roman temples placed on boundary lines of areas of land planned in a rigid chequerboard pattern.

"Landmarks. The Roman landmarks still remaining, or which can be traced to have once existed in Middlesex, are fairly numerous; they included botontini, stones, holes, cuttings, marked and special trees, and their positions are indicated on the map. The botontinus was an artificial mound of earth varying in size, having often fir or other tree growth upon it, as will be seen from the accompanying sketches (which show "Botontini, or Roman survey mounds, existing in the Middlesex district- Syon Park, Hampstead [Tony Wedd's tumulus], Cranford House in the Park, and Salt Hill, Slough"). At present only six are known to be existing in the County, viz. at Stanmore, Hadley, Hampstead Heath and in Cranford and Syon Parks. A tothill or botontinus until tempo Henry VIII occupied the site where now stands St. Ermin's Hotel, Westminster and marked the southern end of the outer survey line from Hampstead. Until 1808 another stood opposite the gate into Bushey Park, and Tolynton (Teddington) took its name from this tothill which governed the outside line from the Syon mound".

"There are four stones still in situ showing the run of the ancient lines, viz. London Stone, Whetstone or Whitestone, Wealdstone, while Tottenham Cross possibly marks an earlier stone. Those known as Oswulf's and Sudbury stones were removed during the last century, while twelve others are remembered only by name, such as Borderstone, Headstone, Herulvestane, Hochestane, Stone Farm, Stone Grove, etc."

"When the mound at Hampstead was opened, charcoal was found there in a hole in the centre. These terminal mounds have received various names, e.g., Tothill, Greenhill, Salthill, Hlaw, Smallbury, Fairymount, Coldharbour".

"It will be seen from the map that the sites of over forty-seven out of fifty-six mother churches of ancient parishes in Middlesex, are situated on the quintarial lines defined by the Roman surveyors' landmarks, and the inference is that they occupy the sites of compita

(village chapels) or other sacred places existing in Romano-British times". He then quotes the Pope Gregory edict as Watkins did, regarding using pagan sites for churches.

"Hence after studying the natural features of a Romanised district, with the assistance afforded by Church sites, survey mounds and marks, oriented ways, old boundaries, and vestiges of ancient habitations, it is possible to reconstruct to some extent the former pagi and rural settlements they once contained".

He then gives a list of survey marks (using this same term that Watkins later did) - mounds, stones and marks, boundary trees, rural streets, military main roads and entrenchments, and the parish churches which were thought to mark positions of compita.

Finally: "Coldharbour. In Middlesex this strange name was to be found at Finchley, Hayes, Kingsland, by the docks at Blackwall, and in London by All Hallows Church, Thames Street, marking the survey lines of pagi. Various explanations have been given of this name, which in the past may have been in general use, since it is to be found in upward of 140 places in England. These places predominate in or near the old Roman roads, where there is a rise in the ground, and often on the very angle where a turn in the direction becomes necessary. Among the meanings suggested for Coldharbour that of Collis Arborum deserves further consideration. Botontini often have fir trees upon them, which helped indicate their position as well as the quintarial line upon which a way might be found. Trees, it will be remembered, were used to mark boundaries. It is not likely that the word botontinus - a technical term of the agrimensores - was used by the rustic Romano-British, who would naturally call these hillocks by a name which expressed their appearance - a mound surmounted by trees, shortened by usage to colarbor, has now become coldharbour."

On his map, with very rigid chequerboard layout, many churches and stones are seen to be in alignment on his lines - but several other alignments of them can be found going in other directions.

<p>MEYN MAMVRO Ancient stones & sacred sites in Cornwall</p>	<p>Sample £2.20 Annual Subscription £6.50 from:- 51 Carn Bosavern, St. Just, Penzance, Cornwall, TR19 7QX. Web site: www.meynmamvro.co.uk *****</p>
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THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. **£2 for four quarterly issues from J. Goddard, Fostercourt Lodge, 192, Stroude Road, Egham, Surrey, TW20. 9UT. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:** 